

The Review.

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THE PHILOSOPHY OF THE DIVORCE PROBLEM.



SPeAKING of divorce, Mt. Rev. Archbishop Glennon, who has his forefinger on the pulse of time, said in a sermon delivered December 4th in the New Cathedral Chapel and reported in the *St. Louis Republic* of the day after :

"The position of Herod is one frequently to be met with to-day, because the so-called laws of divorce make it possible, and so grievous has the evil become that the people who hope for the perpetuation of our Christian civilization feel that something must be done to mend or end the scandalous and disastrous consequences. They say we must agitate or legislate a cleaner moral code, and they call on all friends of morality and social well-being to join them in the crusade. Now, while their intentions may be very good and their purposes altogether commendable, the simplest solution of the divorce evil appears to me to be the simple declaration of St. John : 'Non licet,' It is not lawful ;—a declaration, however, which, made in all earnestness, must be maintained to the bitter end."

This is indeed not only the simplest, but also the only effective solution of the divorce problem ; and if we of THE REVIEW, on our part, have advocated a degree of cooperation with non-Catholic opponents of divorce, it was done in the hope that we might be able gradually to convince them of this fact.

It is as the *Bombay Catholic Examiner* recently (LV, 44) summed up the philosophy of the question : Once depart from the rigorous principle that marriage is indissoluble except by death, and the whole case is given away. It is only a matter of time. First comes divorce for grave reasons, with a sense that the reasons ought to be very serious indeed and the occurrence rare. As the marriage bond comes to be viewed more lightly, the reasons

required for its dissolution become less and less serious, till at length a mere incompatibility of temperament suffices. Next comes the stage in which a mere sense of monotony, with mutual consent to separation, is taken as a basis for divorce. Last of all—and logically following from the premises—comes “temporary marriage”—first for a legally fixed term, and afterwards for such time as the parties arrange, or until the contract is rescinded.

The Christian position, rigorous and almost cruel as it may appear in one or other case, avoids this downward tendency. Marriage is a serious thing, to be undertaken with deliberation; but if undertaken, never to be backed out of. Two parties thus bound together find their best interests in making the marriage a happy one. They must exercise self-control and mutual consideration, in order to maintain this happiness. Except in rare cases, the normal exercise of Christian virtue is sufficient to ensure a peaceful and happy home. Christian married people are unhappy only because they do not live as Christians. Nay more, if everyone would exercise the same civility to his wife which he habitually exercises to other women—and similarly with the wife to her husband—almost all the miseries of conjugal life would be avoided.

Undoubtedly those who are “doomed to the friction of constant companionship” are subjected to a special test of character. But the Christian view maintains that life is a probation; and that every state of life has, attached to its privileges, the price to be paid for them—a something to conquer or to sacrifice for sake of the something to be gained. The dispute about the failure of marriage really resolves itself to this—that while the married estate requires certain particular virtues, there are many who marry and yet are destitute of these virtues. No man ought to marry unless he is resolved to strive after the virtues proper to his state, with a fair prospect of achieving them. Nature has not provided that all men are fit for the married life. These must make themselves fit, or else abstain. Of course preaching on the subject is easier than practice. But it is well to reiterate the fact that marriage is a failure only because Christian virtue is wanting; and it will not tend to the promotion of a high moral standard in human character, to make marriage dissoluble as soon as it is found to involve the exercise of self-control.—

38 38 38

—Our foremost American humorist has an article on Joan of Arc in the December number of *Harper's Magazine*, which is so reverent, fervent, and sympathetic in tone that the *Mirror* is wondering “whether Mark Twain is going over to Rome” (xiv, 42).

THE STORY OF DR. EDWARD PREVSS' CONVERSION.

[As Told by Himself.]

XV.—(*Conclusion.*)

True, there were still many difficulties which, despite the progress he had already made, still kept back our Professor from the Catholic Church. There was especially the opposition in which the Roman Church with her disciplinary regulations seemed to stand against certain passages of the Bible; an opposition which has often been used by strict Lutherans—our Professor included—as an argument to prove the “anti-Christian character” of the papacy.

“Christ says, e. g., Drink ye all of this; the Pope, Drink ye not all of this. The Apostle commands: Let a bishop be the husband of one wife; the Pope, Let the bishop be the husband of no wife,” etc.

But does not St. Paul enjoin in the same epistle [1 Tim. v, 9,] that no woman under sixty years of age shall be a deaconess? and yet Lutheran institutions are crowded with younger women.

Nay more: all the Apostles together, in the name of the Holy Ghost and in their own, that is to say, in the most solemn manner possible, issued a decree which no Lutheran anywhere in the world, nor any Protestant, ever dreams of observing:

“For it hath seemed good to the Holy Ghost and to us,” thus was it decreed at the council of the Apostles held in Jerusalem [Acts xv, 28], “to lay no further burden upon you than these necessary things: that you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which things keeping yourselves, you shall do well.” Hence it is clearly against the prescriptions of Christ and the Bible to eat any one of the various popular dishes into which animal blood enters, or even roast rabbit [for this is notoriously meant by “blood” and “things strangled”], inasmuch as not one Apostle, but all of them, not in an occasional letter to some individual, but in a solemn decree of a general council, have declared abstention from these dishes just as important for a Christian as abstention from fornication.

He who, on the strength of 1 Timothy, iii, 2, condemns the celibacy of bishops, and on the strength of 1 Cor. xi, 25-29*), denounces communion in one kind only, under the form of bread, as opposed to the commands of the Savior, is utterly unable to explain the above difficulty. It is only the Catholic who can solve

*) Matth. xxvi, 27, and Mark xvi, 23, are no argument for the necessity of receiving holy communion in both kinds, because these passages apply to the Apostles only.

the one as easily as the other. For whatever the Church has ordained, the Church can change or abolish.

So far as the veneration of Saints is concerned, our Professor was led into the path of truth by the orthodox Lutheran doctrine of the millennium. According to this doctrine, upon which he himself had written, the thousand years mentioned in the twentieth chapter of the Apocalypse are passed. John Gerard thinks they comprised the years 300 to 1300 of the Christian era. Now, if Christ truly and really ruled with His Saints during the period of the Middle Ages, it must certainly be a good and sensible thing to pray for their intercession.

Generally speaking, the writer, as a former Lutheran theologian, must confess, for the sake of truth and with much gratitude, that Lutheranism, so far as it is strictly orthodox, contains not a few important points of contact with Catholicism, which require but the advent of favorable circumstances to develop into preparatory conditions for a return to the Mother Church. Among these points of contact he would mention particularly (besides the strong affirmation of the notion of the church, which, if deprived of the foundation of pre-Lutheran centuries, rests virtually in the air) that reverent traditionalism, that "*fides implicita*" which is harbored by every genuine Lutheran.

Our American ex-Professor himself had once prefaced his edition of Gerhard's '*Loci theologici*,' the principal dogmatic work of the Lutherans, with these words :

"St. Paul calls to Timothy, and in the person of Timothy, also to us : O Timothy, keep that which is committed to thy trust (*depositum custodi.*) What sort of a *depositum* is this? It is that—as St. Vincent says—which has been committed to thy trust, not found by thee ; what thou hast received, not excogitated ; it is not a thing of genius, but of doctrine ; not of private exercise, but of public tradition ; a thing which has come down to thee, not one which thou hast produced ; a thing of which thou art not the author, but which thou shouldst keep and preserve ; of which thou art not the teacher, but the pupil ; not the leader but the follower."†)

And this "*depositum*," he declared, were the '*Loci*' of Gerhard, though he must confess that at the time when he penned this preface, in 1863, he had not yet read all of the work which he had set about to rëedit. Nevertheless he held it to be the "*depositum*" of Timothy with the same simplicity of heart with which thou-

†) "*Depositum, inquit, custodi. Quid est depositum? Id est, quod tibi creditum est, non apud te inventum; quod accepisti, non quod excogitasti; rem non ingenii, sed doctrinae; non usurpationis privatae, sed publicae traditionis; rem ad te perductam, non a te prolatam; in qua non auctor debes esse, sed custos, non institutor, sed sectator, non ducens, sed sequens.*" (Com-monitorium, ch. xxvii.)

sands of American Lutherans accept Luther's translation of the Bible as thoroughly reliable, although they have never examined the original text and would not be able to make the comparison if they tried.

Now he engaged in the following very simple reflection: A principle which is true to-day, must have been true three hundred years ago; now, if any man in the time of Luther had governed his conduct by the above-quoted advice of St. Vincent of Lerins, he would most assuredly not have embraced the teaching of the ex-monk, but that of the Catholic Church.

In this wise the far more venerable and consistent creed of the Roman Catholic Church gradually took the place of Gerhard's 'Loc'i,' without any damage to the ex-Professor's traditionalism.

A farther essential easement of his return to Catholicism grew out of the conduct of the President of the Lutheran Synod under whose able supervision our Professor had made his first attempts at teaching "theology" in the United States. He had received many direct and indirect favors from this gentleman; but the greatest of them was that he had learned from him the lesson that religious communities can not prosper except they be ruled by one man.

When the opponent of the Immaculate Conception landed upon the shores of the New World, one of the queer notions he entertained was this, that the church is governed by the impersonal "word of God." Professor Baumstark had called his attention to the fact that this was not by any means the case within the synod to which they both belonged. And sure enough, when he opened his eyes and observed the trend of events about him, our Professor found that one man of extraordinary prudence and scholarship not only interpreted the Bible "authentically" and without serious contradiction, but likewise regulated all the functions of the religious organization of which he was the undisputed leader, according to his own good pleasure. And so great was his gentle cleverness that his yoke seemed a burthen to none; for he so ruled the synod that the members were led to believe that all their affairs were decided by their own majority. In consequence, the community which had such a splendid leader was making rapid headway, while rival synods were decaying through internal dissension. Whence our Professor rightly concluded that no church can prosper unless it have a supreme judge in matters of faith and a supreme master of discipline.

And if some sort of monarchical arrangement was necessary, was the papal form inferior to that of "synodal president"? The name was certainly open to discussion, especially as the title of

bishop occurs repeatedly in the New Testament, while that of "president of the synod" is nowhere mentioned.

Among the predecessors of Pius IX. [then gloriously reigning] there were undeniably two pure and holy sufferers, Pius VI. and Pius VII.; then there was the saintly Bishop who had dictated the *Chalcedonense*, which is venerated also by the Lutherans*); St. Clement of Rome, whose writings were publicly read like canonical books in the days of Eusebius (Hist. Eccl. iii, 16); and a long row of martyrs:—while the "General President of the Synod" in St. Louis, despite his splendid abilities, was no more than a successor of the Dresden preacher who had led the first Lutherans from Saxony to America and whose conduct had been so scandalous that they were compelled to depose him, and took him across the Mississippi River, discharging him with a warning that if he would dare to return, they would hand him over to the civil authorities.

Still there were moments now and then when our troubled Professor was strongly tempted to doubt all truth. But he fought down these temptations by reflecting upon a picture which arose before his eyes from the Bible which had been so dear to him from the days of his childhood: The great shepherd Jesus Christ after His resurrection appointed St. Peter to rule His entire flock; that is to say, He appointed St. Peter His representative (John xxi, 15-17). St. Peter in turn appointed subordinate shepherds for various portions of the flock (1 Peter v, 1-4). Alongside of these, men like Timothy and Titus exercised the teaching authority by commission from St. Paul (1 Tim. i, 18; Tit. i, 4). The successors of the Apostles again transferred the episcopal staff to others, whom they carefully chose from among the faithful and ordained by imposing upon them their hands (Tit. i, 5-9.)

Only in one passage of the New Testament is there mention of sheep choosing their own shepherds (2 Tim. iv, 3); and this sole reference is by no means complimentary.

Hence the conclusion that, if there was to be found anywhere on earth the truth and a correct exposition and application of the word of God, it must be with the successors of the Apostles who are clad with the Biblical office of bishops.

And so our Professor set forth to seek the one among those successors who exercised divine jurisdiction in the city which had become his home.

By a kindly disposition of Providence the Vicar General †) to

*) Pope Leo I., whose famous letter "*Salva igitur proprietate, etc.*" is the foundation of the *symbolum promulgatum* by the Council of Chalcedon in 451.

†) The late Msgr. Henry Muehlsiepen, to whom Dr. Preuss remained deeply and gratefully attached throughout the thirty-two remaining years of his life, which he so unselfishly devoted to the service of Catholic truth.—A. P.

whom the searcher for truth and peace was sent by his Archbishop, happened to be the very opposite of all that which our ex-Professor had learned to detest in himself and his former coreligionists, as not in conformity with the precepts of Christ.

From this ecclesiastical dignitary, who was a stranger to religious quarreling, he received instructions and the sacrament of Baptism. The place of his Baptism, strange to remark, not by virtue of any artificial combination, but in consequence of entirely natural circumstances, was the Church of Our Lady of Victory.†)

†) Old St. Mary's, on Third Street.—A. P.

There the visitor will behold, at the right-hand side of the high altar, a simple plate of marble, bearing this inscription :

B. MARIAE V.

de victoria

*victoriae de ipso reportatae hoc posuit
monumentum*

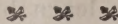
qui quondam eam detrectare non erubuit
nunc vero

gratissimo et fidelissimo animo ei servit
ut

MATRI CLEMENTISSIMAE

ABSQUE ORIGINALI PECCATO CONCEPTAE.

S. Ludov. Festo Conc. Imm. B. M. V. a. D. MDCCCLXXII.



BOOK REVIEWS AND LITERARY NOTES.

The Gospel Applied To Our Times. A Sermon for Every Sunday in the Year. By Rev. D. S. Phelan. Price net \$2. B. Herder. 17 S. Broadway, St. Louis, Mo.

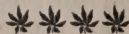
The title is somewhat *outré*, but the contents justify it. The deductions follow the safe line of good theologians and acknowledged exegetes. The sermons are not so polemic as one might expect from the author. They are rather dogmatical, pious, moral, ascetical observations on the Gospels of the Sundays, embracing the various practices of a true Christian life. We have many sermons of this kind, but the author deserves credit for making a good selection of the topics and cleverly applying the principles of the Gospels to many "burning questions of the day." The book, moreover, deserves special recommendation on account of its concise style, purity of language, easy grammatical construc-

tion, and adaptable rhetoric. Fr. Phelan's thoughts are often original, and at times a little startling, which, however, makes them refreshing and interesting. These sermons give evidence that they were not merely evolved in the glimmer of the midnight lamp; they bear the stamp of the living word. They may not, however, be so convenient to the preacher as the author deems them to be, because they lack the familiar division of the subject and the customary synthetic or inductive arrangement.

The writer would recommend these sermons especially to priests whose mother-tongue is not the English, but who wish to acquire a correct and fluent style of speaking on religious topics in or out of the pulpit. We have read few English sermons or speeches in which the *consecutio temporum*, as used at present by the best speakers in this country, is better observed than in these sermons. For this, if for no other reason, they deserve a place in the library of any speaker.

It should be noted, however, that the quotations are not all literal, a few figures of speech are slightly overdrawn, and typographical errors have crept in here and there. These slight inaccuracies are insignificant, however, among the many pearls thrown out, as it were, at random, and no buyer will regret the investment.

—In 'A Short History of Ancient Egypt,' by Percy E. Newberry and John Garstang (Boston: Dana Estes & Co.) we have a compact statement of the results of the latest archaeological researches. The authors—we learn by way of a review in the *Independent* (No. 2921), are not extravagant in their claim of Egyptian antiquity. The old figures of 6000 B. C. have faded away, and all they claim is that the founding of the monarchy was before 3000 A. D. They also admit that the Babylonian civilization is older than that of Egypt, and that its most archaic writing shows traces of Asiatic pictorial forms. The Phenician writing they derive not from Egypt, but from Asia Minor and the Greek coasts and islands. The earliest Egyptian art seems also to have its relations to early Babylonia as its source. The Hyksos they regard as a mixed Semite-Hittite race.



MINOR TOPICS.

The Right Attitude on Church Music Reform.—In the *Musical Profession* for October, Mr. Albert G. Carmiencke gives utterance to his views on Church Music, its reform, the Holy Father's *motu proprio*, and the application of the latter in the Archdiocese of New York through the commission recently appointed by Archbishop Farley. The writer professes "reverence for the Church of Rome and her liturgy" and "sympathy with the desire of Pope Pius X. to purify her music," but radically disagrees with the methods recommended by the Sovereign Pontiff, His Grace of New York, and his commission. The gentleman's diatribe—for such his article must be styled—is, in spite of his opening declaration, of such an insolent character that it defeats its own purpose. It would, therefore, hardly be worth while to notice it, were it not for the fact that its contents might disturb some weak-kneed Catholics.

If Mr. Carmiencke be not a Catholic, his utterances do not concern us and may be dismissed without further notice; but he leads us to infer that he is a member of the Church.

Self-complacency, prejudice, and ignorance of the spirit of the liturgy render Mr. Carmiencke incapable of appreciating the Gregorian chant; hence his contemptuous treatment of it. He quotes a number of passages taken from the *Graduale Romanum* as examples of this "out-worn and decadent type of musical expression," "this white elephant." Honesty demands that before passing judgment upon a work of art, we consider not merely some fragments thereof, but the work as a whole. We would hardly undertake to judge of a statue by the nose which has been detached from it.

The writer's first quotation to prove his point is the "Alleluia" for the feast of the Circumcision. If he will assume an attitude of humility—as a Catholic should—and read through the office of that feast, meditate upon it, live himself into the spirit of it, and then sing that Alleluia, he will find that it expresses luminously the joy of the Church and of the faithful at the coming of the Saviour:

"All the ends of the earth have seen the salvation of our God. Sing joyfully to God all the earth. The Lord hath made known his salvation: he hath revealed his justice in the sight of the gentiles. Alleluia, Alleluia. God who diversely spoke in times past to the fathers by the prophets, last of all these days hath spöken to us by his Son. Alleluia."

The right attitude is the first requisite for understanding and appreciating in the measure of our capacity the spirit of the liturgy and realizing that the Gregorian chant is its highest musical expression. If we have not the right attitude we are like a man who looks at a stained glass window from the outside.

We laymen have the inestimable privilege of co-operating, under the guidance of our immediate superiors, with the head of the Church, who regards music, an integral part of the liturgy, as one of the means by which to "restore all things in Christ." But we

shall be incapable of such cooperation until, by an act of obedience to the supreme authority and those commissioned to represent that authority, we assume that attitude which will enable us to withstand the spirit of secularism, absorbed from our youth up in our musical studies, activities, and environments, and will open to us the life and spirit of the Church.—JOSEPH OTTEN.

An American Lady Teacher on the German Emperor's Three K's.—Virginia E. Graeff, "special training teacher and ex-supervisor of kindergartens in the Cleveland public schools," in a paper on "Education for Girls," which she has contributed to the N. Y. *Evening Post* (Sept. 17th), says :

"We think the German Emperor has sounded three important notes when, in his oft-quoted speech, he says that woman should concern herself most earnestly with 'Kirche, Kinder, Küche.' Whatever one's point of view regarding the duties of women, it is certainly the exceptional woman who must be considered outside of the claim of the Emperor's 'three K's,' as they are called in the Fatherland. The Church, the Child, and the Home will always hold their own in a woman's life, and the Kaiser was wise in placing them as a necessary adjunct to her career.

Taking 'Die Kirche' as standing for the religious side of life, we must relegate this important subject to the individual belief of a girl's parents and to the special training of home and private school.

'Die Kinder' have an undoubted claim upon all women; aside from the duties of mother, wife, sister, and nurse, it is the exceptional woman who does not in some way come in touch with children. Bearing this in mind, we would incorporate in the last high-school year a course in child study and methods of child training. And this study should serve the double end of practical value for daily living and a culture training of great importance. We should like every girl, no matter what her subsequent career, to familiarize herself with the principles of the kindergarten method...

The last division of our classification, 'Die Küche,' how shall we link it, the household, with the training of girls? The subjects of domestic art and science, as treated in many special schools and as part of many school systems, seem to us to be open to three points of criticism. They are usually presented on either a purely scientific or practical basis, and, as a rule, they are not correlated with the more definite culture studies. We feel in regard to this study for girls as the manual training enthusiast feels about his curriculum. The boy in such a school learns the principles that underlie mechanics, and essays his skill in manual work, not that he may become a carpenter or blacksmith—for this special training he would go to a trades school—but that he may be more fully prepared for living and become, perhaps, a better clergyman, lawyer, or physician, because he has learned to use his hands as the servant of his brain. Thus we have 'the chorus of faculties trained in unison' and 'the whole boy going to school.' So the household, taken in its relation with anthropology, history, poetry, science, and art, what culture training it would involve! What development it would give to all girls! The manual training used in the practical carrying out of the subject would in itself be an excellent culture of the physical side of life, and, if it were taken

in conjunction with the study of the humanities involved in its broadest interpretation, we could feel that the girl would have a wider outlook in following these lines than the purely academic curriculum, taken alone, can ever give to either girl or boy. The study of the household, in addition to cookery, sewing, millinery, and dressmaking, would include a house keeping course; and house building, sanitation, and interior decoration could well find a place in such a group of studies."

Our Greek Catholics.—The following facts are extracted from a long paper in the November *Messenger*. The influx of Slavic nationalities to America is recent. They were first brought over as miners to Pennsylvania. In the anthracite coal regions of that State there were 81,000 of them in 1900. The great majority came from the Austro-Hungarian empire, chiefly from the mines and villages of the Carpathian mountains. Nearly one-half are Greek Catholic in faith. The Poles, Bohemians, Croatians, and Slovaks, who constitute the remainder, are Roman Catholic. In 1884 the first Ruthenian priest came over and built a church at Shenandoah, Pa. Later on others were built at Wilkesbarre, Scranton, Jersey City, etc. Altogether there are now in the United States 80 Greek churches. 48 in Pennsylvania, 8 in New York, 7 in Ohio, 6 in New Jersey, 4 in Connecticut, 2 in Indiana, 2 in Colorado, and 1 each in Massachusetts, Illinois, and Missouri. The majority of them are light wooden buildings and their people are poor in the extreme. Still most of them have parochial schools attached, of which the larger ones count from 150 to 200 pupils each. To attend to the wants of these Greek Catholic parishes, there are 75 Ruthenian priests, not including 7 Greek Catholic Syrian clergymen who minister to about 7000 Catholic Syrians.

"The great majority of the Greek Catholic priests," we are assured by the *Messenger's* authority (Andrew J. Shipman), "are married and have families. The only exceptions which I have been able to find are three monks two unmarried priests, in Trenton, N. J., and Hazelton, Pa., and three widowers." [We would ask, by way of parenthesis: what about the decrees of the Propaganda prohibiting married priests in the U. S. ?]

The total number of people comprised in these parishes at the beginning of this year, is estimated by Mr. Shipman at from 160,000—280,000. He says statistics of the exact number are hard to get and the census report is absolutely worthless. Owing to the constantly increasing immigration from Austria-Hungary, he thinks one would be perfectly in bounds to say that there are now about 300,000 Greek Catholics in the U. S.

Our State Constitutions and the Division of the School Fund.—Having shown in our No. 46, that the Federal Constitution does not oppose the division of the school fund, but that the matter will have to be taken up under the various State constitutions, we to-day present to our readers a summary of the provisions made in the several States with regard to the appropriation of money to aid denominational schools.

According to Dr. W. T. Harris, United States Commissioner of Education, (Monographs on Education in the United States, III, 28-29), there are forty States with constitutional provisions for

bidding all, or at least "sectarian," diversion of the money raised for the support of education.

1. *Constitutions which prohibit "sectarian" appropriations*—California, Colorado, Florida, Georgia, Idaho, Illinois, Indiana,¹⁾ Louisiana, Michigan, Minnesota, Mississippi, Missouri, Montana, New Hampshire, North Dakota, Oregon,¹⁾ South Dakota, Texas, Washington, Wisconsin,¹⁾ Wyoming—21 States.

2. *Constitutions which do not prohibit "sectarian" appropriations*—Alabama,²⁾ Arkansas,²⁾ Connecticut, Delaware, Iowa,²⁾ Kansas, Kentucky, Maine, Maryland, Massachusetts, Nebraska,³⁾ Nevada,³⁾ New Jersey, New York, North Carolina, Ohio, Pennsylvania,²⁾ Rhode Island, South Carolina,³⁾ Tennessee, Vermont, Virginia, West Virginia—23 States.

3. *Constitutions which prohibit any diversion of the school fund*—Alabama, Arkansas, California, Connecticut, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Montana, Nebraska, Nevada, New Jersey, New York, North Carolina, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Virginia, Washington, West Virginia, Wisconsin—36 States.

The New Apostolic Delegate to the Philippines is now in this country. "No doubt many attempts will be made to interview him by the daily papers," says Vox Urbis, the interesting and well-informed Rome correspondent of the N. Y. *Freeman's Journal* (No. 3721). But "it is highly unlikely that any such attempts will be successful—not because Msgr. Agius is not friendly to the press, but because he is a finished diplomatist. But if he did speak, this is what he would say—for Vox Urbis knows on good authority that it is the gist of his mission to the Philippines: 'My mission is first and lastly a purely religious one. I am to make myself acquainted as accurately as possible with the spiritual needs and prospects of the people, and I am to consider these before aught else.' Msgr. Agius will no doubt have from time to time to treat of questions in which the United States government has an interest. The civil authorities will find that he is prepared to stretch courtesy and friendliness to the farthest limits, but that he is as immovable as a rock where principles are concerned. He made a reply very characteristic of the man when the Cardinal Secretary of State first made the startling announcement that he had been chosen to be Delegate. 'I will go to the Philippines as cook if the Holy See requires me,' he said. By the way it may not be amiss to remark that it is after all quite a mistake to describe Msgr. Agius as an Englishman. English is his native tongue, and he has done splendid work among the English soldiers in India, but he is a native of Malta, born and bred, and an intensely patriotic one at that. And though he speaks English better than any other European language (which is saying a great deal, for he is a most

1) Covers only religious and theological institutions.

2) "Sectarian" appropriations can be made by two-thirds vote of all the members of both houses of the legislature.

3) Prohibits "sectarian" instruction in public, State supported schools.

accomplished linguist) he is no friend to the present English policy of forcing English on the people of his native country."

Work for the Catholic Truth Society.—Rev. Chr. Goelz, of Cobden, Ill., writes to THE REVIEW :

In a recent issue of THE REVIEW mention was made of a book written by Fresenborg, the apostate priest. This book is being sold in this community and is causing considerable feeling. Would this matter not be a fit subject for an investigation by the Catholic Truth Society? Could not some Catholic organization publish a short sketch of the apostate's career, together with a refutation of some of his meanest charges? No doubt, some will tell us that this must not be done. Catholic communities are not worried; but in country districts, where Catholics are few and far between, it is by no means pleasant to hear these things without any weapons of defense. Several preachers here and in the surrounding country are preaching on "Thirty Years in Hell" every Sunday. One of them tells his hearers that Catholics are professional gamblers and proves his charge by reading to his hearers the advertisements of euchre parties which appear in Catholic journals. Some city pastors may not like it, but it can not be denied, that the church euchre parties are a source of great injury to small parishes in the outposts. In the recent synod of New York, the Most Reverend Archbishop forbade all euchre parties for the benefit of the Church or of church societies. When will our western ordinaries do the same? Protestants are not alone in considering euchre parties as a means of gambling and as something sinful. The Metropolitan of New York seems to think so also. Yours very truly [Rev.] CHR. GOELZ.

Crime and the Morbidly Curious.—The announcement that so far the public has been refused admittance to the New York court room in which is being held the trial of a notorious young woman charged with murder, is most encouraging. A pity it is that by legislative process or by the initiative of the court officials themselves, the morbidly curious are not regularly debarred from attending all similar trials.

"There is no reason," justly observes the *St. Paul Globe* (Nov. 21st), "why a murder trial should be a public spectacle. If the defendant is adequately represented and if every precaution in the way of securing counsel and witnesses is taken, the trial can go on very well without the presence of the morbidly curious. If the latter can not be legislated against and if court officials have no jurisdiction in the matter, at least public sentiment can be so aroused that the man or woman who attends a notorious trial may be made to feel that he or she is a culprit also. Certainly not until all such offenders are made to feel this, will they deprive themselves of the pleasure of attending murder and other equally depressing criminal trials."

Only the other day the writer of these lines saw in one of our Western towns how young people—many of them good-for-nothing loafers and school-girls—flocked to a court room to be fed on salacious scandal. Decent newspapers ought to combat this abuse.

An American Institute for Psychic Research.—In the *Sun* (Nov. 13th) Prof. James H. Hyslop invites public consideration and support for the American Institute for Scientific Research, lately incorporated in New York City. The institute will direct investigations by "qualified experts" in abnormal and so-called "supernormal" psychology and will be the trustee of such funds as may be contributed. For the present, the founders ask the modest sum of \$25,000, to be used in psychic research. They hope to get ultimately an endowment to carry on scientific and philanthropic work, including a clinic for the study and treatment of mental diseases, insanity, and the obscure and profoundly interesting problems of hallucination and "second personality." An institution like the famous Salpêtrière under the direction of Pierre Janet, is the aim of the projectors. Such an institution would be an honor to American science and, if intelligently conducted, would have a practical therapeutic value aside from the light it would throw upon some of the darkest mysteries of human consciousness and suffering. But after having observed the way in which Prof. Hyslop conducted the famous experiments with Mrs. Piper, we have not much faith in his ability to manage the proposed institute profitably.



—Our Archbishop is a stout believer in fearless and honest criticism of existing abuses in State and Church. In a sermon on St. John the Baptist, delivered at the new Cathedral Chapel on Dec. 4th, he set up the intrepid critic of Herod as an example "for all time worthy of our admiration."

"I say example," to quote his words, "because even though the unique position of St. John was different and may not be duplicated to-day in its entirety, yet it is none the less true that evils yet remain to be combatted, and to-day, just as much as in any age, strong men are needed who will declare that wrong is wrong, no matter by whom done, and evil is evil, though the king be culprit. It may be a preacher of anarchy, it may be a pander of vice, it may be a dancing Herodias, but wherever the blame may fall or whatever the result might be, there should be men brave enough and strong enough to utter that eternal 'Non licet,' it is not lawful."

We are glad to say that such has for the past eleven years, ever since its establishment, been the high ideal of THE REVIEW.

—In a paper on "Catholic Education in the United States," prepared for the Catholic Congress of Melbourne, Australia, and printed in full in the *N. Y. Freeman's Journal* [Nov. 5th], Rev. James Conway, S. J., after briefly recounting what the Catholics of this country have done for the proper education of their offspring, says: "But much still remains to be done. More than one-half our children still frequent secular schools; and of the Catholic young men and women who receive a higher education, whether at high school or college, it is safe to say that considerably more than one-half are educated in secular, some even in Protestant institutions. . . . There is no good reason why this should be so. Of course, there is the pecuniary difficulty, but

this difficulty has been overcome in many places and might be overcome in many others."

—At a recent meeting of the Chicago Medical Association, according to the *Chronicle* (Nov. 24th), Assistant State's Attorney Dobyns declared that 8,000 to 10,000 cases of abortion are committed in Chicago every year. Is that not a terrible state of affairs? But what can we expect if a corrupt press lends powerful aid to depravity? Dr. Rudolph W. Holmes, on the same occasion, brought out the almost incredible fact that a single newspaper in the city of Chicago makes \$50,000 a year from the thinly disguised advertisements of abortionist doctors and midwives. Unfortunately, conditions are not much better in the rest of our big cities. Must we not tremble at the thought of the divine punishment which such an ocean of crime is bound to bring upon the American people?

—From Valley City, N. Dak., we received this letter: A few years ago you succeeded in eliminating bogus advertisements from a popular Catholic magazine in the East. Kindly get after the new Cincinnati magazine *Men and Women* before it is too late. The Christmas number, 1904, aside from common schemes of advertisement, baby counts, and election returns above the usual, has picture of décolleté women, and among the 200 advertisements twenty-one quack nostrums, three hair-restorers, etc. The paper is otherwise good. But let it beware of the pitfalls of money schemes and nonsensical advertisements, too low for a good Catholic family magazine to handle. Yours sincerely [Rev.] J. G. SAILER.

—Rev. Dr. Peyton H. Hoge of the Warren Memorial Presbyterian Church in Louisville, Ky., has resigned his pastorate, and his retirement is attributed to the unappeasable dissatisfaction of his people with his conduct in connection with the Flagler marriage two years ago. Dr. Hoge married Henry M. Flagler of the Standard Oil Company to another woman when he had a wife living in an insane asylum and got, it is said, an enormous marriage fee. If all the so-called Christian churches were like this one in Louisville, there would not be so many ministers like Dr. Hoge and there would not be so many divorces.

—Here is another authoritative voice against coeducation. President Faunce, of Brown University, who has recently returned from an extended trip through the West and South, is quoted in the *St. Louis Republic* (Nov. 27th) as follows: "The faculties are now beginning to realize the enormous disadvantages of coeducation. As soon as their means allow, the colleges will, one by one, break away from it. The teachers of the Southwest are coming to realize that under coeducational methods the men are less manly and the women less womanly than under the system that prevails in the East."

—President Faunce of Brown University finds, upon careful examination, that the Eastern colleges and universities are losing students in consequence of overdoing athletics. One reason, he says (v. *St. Louis Republic*, Nov. 27th), that prevents young men

from coming East to finish their education is that "all the news from the Eastern colleges is athletic news. If these colleges wish to retain their prestige in the West they must see that news of intellectual achievements is sent out as widely as news from the diamond and gridiron."

—"Plasticity" is a new, and rather too euphemistic term coined by President Faunce of Brown University to designate the prevailing tendency in modern American education. He said in a recent interview (v. St. Louis *Republic*, Nov. 27th): "The most striking thing about these institutions [many colleges and universities which he had examined on a trip through the West and South]. There are no precedents or traditions. Anything can be done at any time. They accomplish in ten weeks what it takes us ten years to accomplish."

—Is Chicago headquarters for the fake nuns who go about the country denouncing the Catholic Church? The other day a supposed charitable institution in Chicago was raided by the police, and it was found that the proprietor had hired women to wear the garb of Sisters of Charity in order that they might collect alms. Perhaps this is the institution that has been supplying the "ex-nuns" to the lecture platform.

—The Bishop of Anglona and Tursi in Italy recently asked the Holy Office if it was permissible to use natural mineral water (acid, gaseous, alkaline, etc.) for the holy sacrifice of the mass. The reply was: It is permissible. The fact that water contains a more than ordinary quantity of salt or gas clearly does not change its essence. (Cfr. *La Semaine Religieuse de Montréal*, xliv, 18.)

—A Franciscan friar begs us to call public attention to the fact that H. Fischer & Co., of Glandorf, Ohio, use the sentimental popular book 'Genovefa' as a bait to catch Catholic customers for trashy literature of a very doubtful character, such as formulae for superstitious incantations, the "sixth and seventh book of Moses," "Medical Advisors," etc.

—Through the kindness of a California subscriber we have received a copy of the constitution of the lodge called "Hermanns-söhne." The only objectionable thing it contains, so far as we are able to see, is the use of a password. But it is impossible to form a final judgment without having examined the ritual of the order. Who can send us that?

—The *Herold des Glaubens* of this city, under date of Nov. 23rd, published a character sketch of ex-priest Bernard Fresenborg, author of 'Thirty Years in Hell,' which, so far as our personal knowledge goes, is substantially correct. The unfortunate man is now a Protestant minister somewhere in Missouri.

—An organist and choir director with a thorough knowledge of Caecilian and Gregorian music, and first-class references in all respects, ability as well as character, is seeking for a good position. Apply to THE REVIEW.

